



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

the Balkans I had clapped with the majority. I had, of course, never doubted that war is an evil, but I had doubted whether there might not be other evils, perhaps of a more insidious nature. . . . I know now that these are devil's arguments. I know now that war kindles, not qualities of heroism, but qualities of brutality which would otherwise lie dormant."

THE WINE PRESS. A TALE OF WAR. By Alfred Noyes. New York: The Frederick A. Stokes Company. December, 1913. Price, sixty cents net.

Mr. Noyes, in this dramatic poem, has produced a really powerful work. In the dedication, prelude, and the epilogue the verse rises at times to true poetic beauty, while the dramatic story is on the whole extremely well told. There have been few, if any, better peace poems written. The title is taken from the incident of the wine press choked with the slain bodies of women and children. This, as well as other incidents related in the poem, such as the crucifixion of the blind man, were actual things seen by war correspondents.

The plot of the story is a simple one: five financiers sit around a table, and at the touch of a bell let loose the dogs of war. They are men to whom

. . . "blood was only a word,
And the point of a phrase their only sword,
And the cost of war, they reckoned it
In little disks of gold."

Beside his hut, Johann, a Bulgarian peasant, stands while his wife hushes their child to rest, then breaks to her the news of his call to the war. Crowded into a truck, the men are carried off, discussing the why of it all.

"So few of them could understand,
So many of them must die."

The battle is on, and in vigorous stanzas Mr. Noyes describes the ghastly horrors of actual conflict, after which

" . . . A remnant reached the trenches,
Where the black-mouthed guns lay still.
There was no cloud in the blue sky,
No sight, no sound of an enemy.
The sunlight slept on the valley,
And the dead slept on the hill."

The "Turkish dogs" are caught in a trap and the men fight like demons, Johann, mad like the rest with the lust of blood. He falls wounded, and from the hospital sends home to Sonia, his wife, the leaden bullet taken from his wound. Michael, a Greek, "groping, with blind pits where his eyes had been," bears the message, and as he sings of the grandeur of the fight waged for liberty, an old peasant appears with the news that the Allies have quarreled and are going to fight

"For a port to export prunes,
For Christ, my boy, and for the Fatherland."

Johann returns to the battlefield, this time to fight men who had been his own comrades, and the tragedy moves on rapidly till it brings him near the path to his own door. The battle breaks around him, and when he finally reaches home he finds his wife and child lying slain under the apple tree—a terrible sacrifice. There, too, is the blind man, moaning, nailed to the tree, and Johann falls on his sword and dies before him.

RELIGION IN SOCIAL ACTION. By Graham Taylor. New York: Dodd, Mead & Company. 1913. 279 pages, intro. xxxv. \$1.25 net.

To have Westminster Abbey explained to one by a

Dean Stanley; to have an Élie Ducommun as host and interpreter when visiting the War and Peace Museum at Lucerne; to be personally conducted at Panama by Colonel Goethals—similar is the privilege of studying religion from the sociological viewpoint under the guidance of Graham Taylor. For years Dr. Taylor has been recognized as an authority. Perhaps no person (with the single exception of Jane Addams, who wrote the interesting introduction to the volume we are considering) is so well qualified to interpret religion from the modern viewpoint of socialized man as is Dr. Taylor, whose manifold activities for social uplift have culminated in his presidency of the Chicago School of Civics and Philanthropy. The volume—the author's first one—is a meaty one. Its conclusions are not hasty, but mature, such as could be reached only after a quarter century of patient observation, investigation, and experimentation in the social laboratory of our modern industrial life.

"Religion in Social Action" is not a theological treatise; but when religion is re-interpreted, as it will be within the next few years, the starting-point will be on earth, not in heaven. Dr. Taylor writes from the viewpoint of social science, human need, and religious opportunity. The author believes that the social order can be Christianized, and that, little by little, the race will emerge from what Miss Addams so well calls "the vast and stupid atrocities of contemporary life—its aimless waste, its meaningless labor, its needless suffering." He quotes approvingly the words of Horace Mann: "Where anything is growing, one reformatory is worth a thousand reformatories." One of the tasks of religion is to purify and safeguard the family, the neighborhood, industry, the city, and the larger community, thus creating and maintaining an environment which shall be favorable to the living of a godly life. "The claim of being a community of Christians will not be conceded to those who do not constitute a Christian community." The chapter titles are revealing: "Life and Religion," "The Human Point of View," "Personality," "Effective Service," "Changing Conditions," "Human Relationships"—these are only half of the captions, but they suffice to show the trend.

When Dr. Taylor gets out a new edition, we would suggest that he insert a final chapter on international peace. To be sure, he alludes to "the fratricidal wars which shame the industrial and national life of Christendom." But the present volume, for the sake of proportion and completeness, needs such an additional chapter. The morals of "Christendom" are paralyzed by the present system of militarism. The "Kingdom of God" cannot come until dividend-seeking man-butcherery goes. Religion cannot ignore the war issue. Moreover, we would suggest to Dr. Taylor that in the next edition fewer pages be devoted to exegesis of the Old and New Testaments, and that live incidents out of the author's own rich experience be substituted therefor. An excellent bibliography is given, but the book has no index. This lack should be remedied. These are only minor faults, however.

The book is an admirable one. Given such prophets as Graham Taylor, Walter Rauschenbusch, Winston Churchill, and others who might be named, we may well believe that a new and brighter day is dawning for religion and for humanity.

CHARLES E. BEALS.